

That is a thing that is always a risk, no matter how strong it is. They must not only decide this between themselves, but it also requires an enormous restructuring of thought by the male because traditionally — particularly if he is what is conventionally called "a good man" — he has an image of his wife as dependent in the home and not particularly involved in decision-making. There are certain domestic things he thinks are purely her responsibility, and he feels in his own way that the outside things are his responsibility.

When a woman is going to go out of her home and earn money, she literally becomes a bread-winner, too, and this is where the two of them must stop and think: Is what she is going to do outside worth it in terms of her coming home and doing a second job, or, if you like to think of it that way, her first job? If a man is doing two jobs, we are sorry he is working overtime and we make life easy for him; but if a woman is doing two jobs, things are not made easier, and this again will bring a lot of conflict.

There may even have to be a re-thinking of the traditional domestic roles where circumstances demand it. The man may have to become the mother-figure to the children, and he will be the one at home at certain times nurturing the children, providing stability, providing the inter-action needed to get the children to grow.

This takes a lot of thinking on the part of some men. It is totally at variance to what they have been brought up to expect, and yet it may very well have to happen.

It could be that such a change in our attitudes may occur that it will not be abnormal for a career mother (a woman who can combine marriage and a career) to be the one to determine in what state a family lives.

At the moment, when the husband comes home and says "I'm sorry, dear, the bank is transferring me to Adelaide," Mum may not be very happy about it, but she wearily packs up the children's toys, and off they go to Adelaide. Supposing Mum comes home and says "The University offered me a job in Western Australia," what happens? That is going to take a bit of rethinking; yet it could come to a value judgment — whose career comes first?

It seems an over-simplification to say that the real living of our lives as Christians will solve the many problems. It will not solve them, but it will give us some of the grace, and perhaps some of the wisdom and insight, to begin working towards a solution of the problems.

There is no instant solution and time alone will unfold the ultimate one, because time is a function of change — or change is a function of time — and we are living in a world where it is very difficult to hold our place steady on our feet. Those of us who felt that the last five or six years were just a temporary madness or an aberration that would go away if we did not think about it too much, are forced to the conclusion now that what we thought was just a ripple was the turning of the tide, and we will never see the old days again.

So, if we are to find a solution, what we must do is live our lives as Christians, because with this we have a framework and a groundwork to the first step, which is the real realisation of selfhood as a child of God. Once you have done that, you have a blueprint to help you work towards balancing the conflict between Personalisation and Socialisation.

I do not know the true answer, but I suspect the first real liberated woman appeared in the New Testament. You probably know the quote: "Who shall tell the worth of a valiant woman?" It goes on to tell exactly in what her worth consisted. Have a look at it when you get home — she really had a career ahead of her and she combined it with motherhood.

So, if we are looking for a model for women in society, it seems rather peculiar to go forward into the future looking into a rear mirror, but I suggest this is what we do.

RURAL LIFE

PROCEEDINGS OF CONVENTION

BENDIGO, MAY 1 and 2, 1974

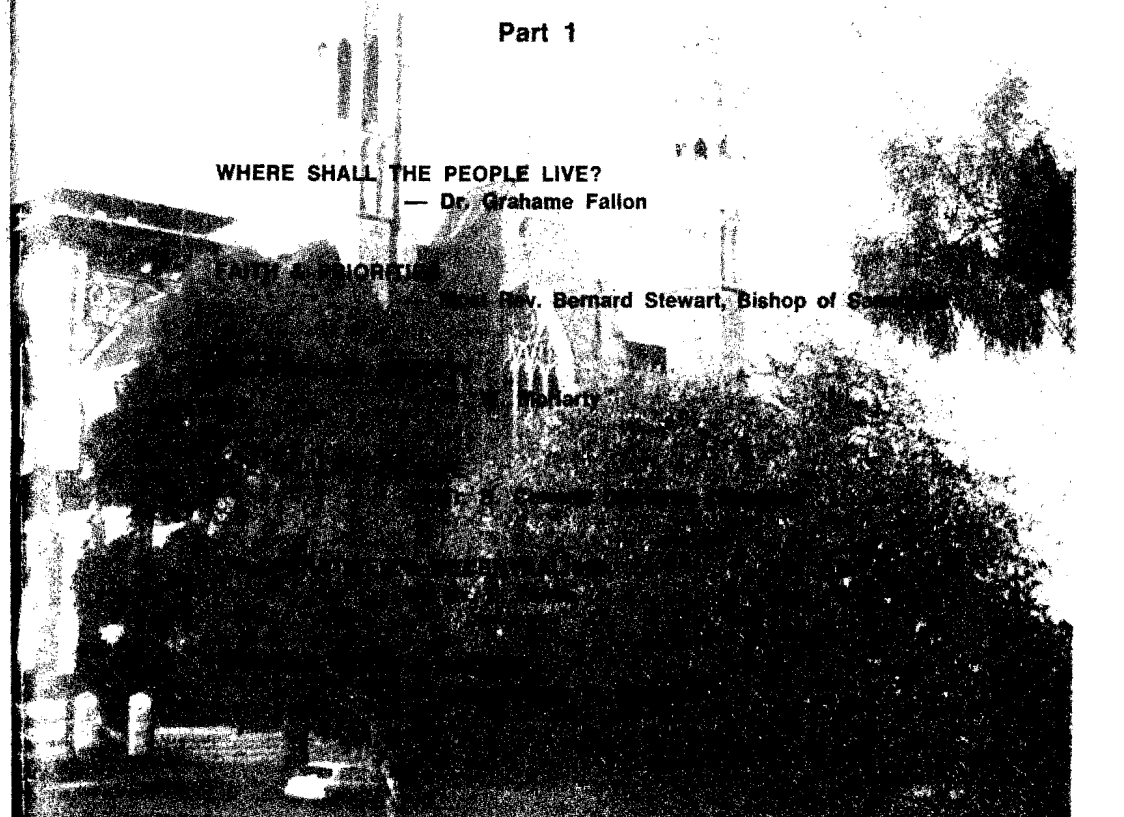
Part 1

WHERE SHALL THE PEOPLE LIVE?

— Dr. Grahame Fallon

THE REV. BERNARD STEWART

Rev. Bernard Stewart, Bishop of Salisbury



"WHERE SHALL THE PEOPLE LIVE?"

(Dr. GRAHAME FALLON)

Last year at the Eucharistic Congress we considered the question of human survival: "Man—how will he survive?" That was a question largely of matter and energy, as well as of the spirit. The Prophets of Doom had been telling us that we are about to run out of the matter and energy we need for human survival and for human creativity.

And here we are—living in the midst of a whole universe of matter and energy; and the Holy Spirit is not far from any of us. We came to the conclusion that Man will survive so long as he holds fast to the will to survive, to the Spirit of Life.

We now turn to the question of space and time: "Where Shall the People Live?" Is there enough space in the universe for this and future generations to live out their lives in dignity—lives of quality? Again the Domsday Men are predicting standing room only. Let us consider this new "OK term" quality of life. What do we mean by "quality of life"? As I see it, quality of life is synonymous with the ecology of humanity. It implies a caring community in which we relate to each other and to the rest of creation as restrained human beings. Man was the first domesticated species.

Ecology of humanity

It strikes me as interesting that the opponents of spirituality are now making a big thing of the quality of life. Pope Paul remarked that even the desecrators of human sexuality attest to the fact that our materialistic civilisation "dimly senses this domain to be the last refuge of something sacred".

Similarly, even as they cry out for contraception, abortion, euthanasia and all the rest that is guaranteed to advance "the quality of life", the dupes of Satan reveal that they have at long last come to acknowledge that Man is entitled to a life of quality; that he is, in fact, a creature of quality.

Not long ago Man was billed as the most insignificant creature in the universe. He is now acknowledged as the most significant, for better or for worse. By means of our faculties of intelligent super-vision and reflective in-sight we have broken through most of the natural barriers that held our species back.

But the latter-day Jeremiahs see no hope for the future and no reason for jubilation in the fact that the ancient strands of humanity have now been gathered up into a global network of intelligence and compassion.

With their retromorphic view of Man they predict only more intensive aggression, especially as the cities fill to bursting point. I think it was A. D. Hope who said that we are "growing closer and closer apart".

But, as the Bishops at Vatican II observed, "the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping". What assurance can we give our children that inhumanity will not triumph?

If our quality of life is to be improved, it will not be improved by killing off human beings; but by helping them to become **humane beings**. For that is what society and the whole of creation needs—humane beings, persons in whom the faculties of intelligent supervision and reflective insight have been developed to a high degree. And in the entire universe there is only one source of humane beings—Mankind.

So we need to ask ourselves: What are the environmental, ecological or cultural conditions which are appropriate for the proper development

of humane beings? I am not saying that external factors cause the change. That would be cultural determinism which the Marxists espouse. But external factors can facilitate or impede the development of humane beings.

Throughout the ages cities have been generally regarded as unfavourable environments for the cultivation of humane beings. Nevertheless, there is a great deal of humanity to be found in the cities, if only the observer would look more closely. On the other hand, as the American architect Frank Lloyd Wright, and other authorities have shown us, cities need not be soul-destroying places. On the contrary, they may favour the development of a quality of life which is most conducive to the growth of humane beings.

But the fact is that people in general have always been attracted to rural areas in the confident hope of achieving a more elevating quality of life and as places in which the children may be brought up more certainly as humane beings. The natural environment seems to be closer to the essence of reality than the artificial, man-made environment of the cities.

In his encyclical, "Mater et Magistra", Pope John spoke of "the majestic Temple of Nature which is filled with a virtually limitless variety of plants and animals which lead Man in so many ways to think of God, Creator and Provider".

However, a new phenomenon has emerged. Some ecologists have appointed themselves Defenders of the Temple. The sanctuaries of Nature have become a holy of holies more sacred than any we have known before. No one but the elect, the self-elected, may venture upon that hallowed ground.

But while the Domsday ecologists are urging us to turn away from the wilderness which was our home in the first place, young Australians are thrusting themselves into the study of Wild Life Conservation, Range Management and related disciplines.

Professor Birch of Sydney University was even urging farming people to leave the countryside, allowing their farms to revert to the wilderness. Yet at the same time he was preaching the gospel of Zero Population because the cities were about to burst at the seams!

In fact, the pattern of space utilisation or of residence in Australia is so peculiar as to warrant consideration of what is almost a separate nation—Rural Australia.

Rural Australia

In 1971 most of our nation's 2,967,909 square miles were occupied by only 14.3 per cent of the people—1,822,939 Rural Australians, compared with 10,888,635 Urban Australians.

The factors which determine choice of residence are, of course, many and complex. They form the basis of the whole science of human ecology which, in turn, embraces many disciplines ranging from psychology to economics. Historical accident is one factor, but probably the major determining factors are embraced in the general category of economics. That is, people tend to live close to the places where they can earn a living. For that reason, most Australians settled in the major ports, in the industrial cities (especially those on or near the eastern seaboard) and in the mining towns.

Going to the other extreme, our rural land may be divided as follows:—

- i. Desert lands (or Arid Zone).
- ii. Range lands.
- iii. Agricultural lands.

i. **Desert lands or Arid Zone:** This vast and impressive area of Australia, is reported to contain only 60,000 people. It is included by Perry in Range-lands.

ii. **Rangelands:** R. A. Perry, of C.S.I.R.O., has defined "rangeland" as all land where rainfall is generally inadequate for economic crop production or pasture improvement. That does not mean that the boundaries of rangelands may not change. In fact the extent of our rangelands may vary as our knowledge of arid-zone biology progresses, and as economic conditions change.

Perry makes the point that only 3 per cent of Australians were living on 74 per cent of the nation's land surface, at the rate of about 7 per square mile or 4,480 acres per person.

No-one under-estimates the difficulties of living in the arid and semi-arid zones of any nation. It requires spirit to do so, such as the spirit which kept our aborigines there even in pre-historic times, and the spirit which drove our European pioneers into the outback last century. The same spirit has enabled the Israelis to transform the Negev desert in our own time.

But of course Modern Man also needs a monetary income to keep him in residence in such difficult environments. However, Perry observes that "Australians are only just beginning to realise the value of their vast arid interior.

"Traditionally, Australian rangelands have been used for beef and wool production. Little attention has been given to the multiple-use management of 'rangelands' as it is known in America. For example, the present value of arid rangelands for recreational purposes is far overshadowed by its potential.

"As the beaches become more crowded, the need for solitude and wide open space will cause people to turn to the arid zone for recreation. The wide open spaces of the outback will be at a premium. In fact, tourist visits to the centre of Australia have already begun to increase. 40,000 tourists visited the Northern Territory in 1967. Almost 20,000 of them found their way to Ayers Rock, an isolated monolith 350 miles from the nearest town.

"Alice Springs has already become a major centre of attraction for world travellers. The natural beauty of the arid landscapes is beginning to attract visitors from near and far. Lower travel rates will also assist.

"There is no reason why our rangelands cannot be maintained in the present rate of production—perhaps increase in productivity—if Australians themselves decide that their rangelands are important.

"The alternatives are clear: either we learn to maintain our rangelands or watch them deteriorate to unproductive wasteland from which they cannot be restored."

The ecological fragility of our vast rangelands is now fairly well appreciated. But that is no reason why we should abandon them. On the contrary, as Perry and others have indicated, they require informed management and research to provide that information.

Indeed, while scientists who want to play politics are moving to the cities, those who are still interested in the mysteries of Nature are moving to the outback. There they and their families constitute a segment of the rural population which should not be ignored.

Nobody is suggesting that you can simply uproot people from a comfortable environment and transplant them into a difficult one, piously hoping that they will sink roots there and thrive.

The whole process is infinitely more complex than that. But we have had some experience. Perhaps we should re-examine the Paraguayan Settlements of the last century, with which Dame Mary Gilmore was associated. There was also San Isidore Settlement near Wagga. Perhaps it is only now that we are developing the methodology in the social sciences to properly evaluate those experiments and to derive full value from them.

iii. **Agricultural Lands**

Here I propose to consider that part of Southern Queensland which is covered by the Diocese of Toowoomba. It includes both agricultural lands and rangelands. It is perhaps interesting to note that its population is very close to that of the Northern Statistical Division of Victoria in which Bendigo is located. Annual rainfall is also similar in both regions, although the distribution of the rain throughout the year would differ most markedly.

The result is that 171,893 people in Victoria's Northern Division live on only 6.7 per cent of the land required to support 175,921 people in Southern Queensland.

In fact, about one-half (49.6 per cent) of the people in the Toowoomba Diocese live in Toowoomba and four other towns (Warwick, Dalby, Roma, Goondiwindi).

Closer settlement

Back in 1932 Sir Joseph Edwards said that the adaptability of a species may be measured by its self-sufficiency as a breeding unit—its ability to multiply and thrive in a given environment without the need for repeated importations. Our rural population is not replacing itself—it is dying out.

It becomes abundantly clear that the Australian countryside is grossly under-populated. To attract more people to an area such as that covered by the Diocese of Toowoomba, it seems obvious that more job opportunities must be created (a) within present enterprises and (b) within new enterprises, which includes the development of new cities.

A pre-requisite in this regard is the collation of a source inventory. In an interview with the chairman of the Toowoomba Development Board, Alderman Noel Boyle, I was informed that no such inventory has been compiled for the Toowoomba Region. Hence, we are flying (or crawling) very much in the dark.

Turning to rural enterprises, a major problem is the fact that the processing of primary produce is carried out very largely in Brisbane — grains, wool, beef cattle, dairy produce, etc. Something like \$14 million is to be spent in renovating Cannon Hill abattoir; whereas the site could have been sold for urban development and the money used on up-grading slaughtering facilities in the hinterland. Most dairy factories have, in that part of Queensland, closed in recent years.

On the properties there is a constant cry about the problems of obtaining and holding competent staff. Ronald Anderson wrote about our "Crisis on the Land", focussing particularly upon the poor standard of **management** on most properties, or the absence of real management.

In my view this is further compounded by a poor standard of **husbandry** on the properties. Here I am referring not so much to the husbandry of resources such as soil, plants and animals as to the husbandry of the human residents on the farms and stations.

As I understand it, the concept of the family farm is a concept of husbandry. Every farm should be seen as a biological entity—an ecosystem. It is, in fact, an artificial ecosystem, set up and operated by human beings. Having set up the enterprise, it is then necessary to staff it, to instal a caretaker-husbandman (or woman).

With the nuclear family it becomes necessary for the man of the place usually to assume the role of manager, and his wife that of caretaker or husbandman.

As R. Fraser of Hawkesbury College observed recently in "The Australian" (19-4-74), there is no reason why the family farm cannot be efficient. It simply means that the man of the family has to keep himself informed as to the world about him, leaving his wife and children to carry out much

of the routine operations of the enterprise. Co-operatives, of course, offer great assistance in this regard.

The extended family has also offered further advantages. As I see it, it is scarcely necessary that the members of the organisation should be blood relations. Meaningful and functional relationships can be established between all people of goodwill—relationships of familiarity.

Systems Analysis

I look to "systems analysis" for a revision in the present ideas of staffing rural enterprises. The functions of management are to (a) plan, (b) organise, (c) staff, (d) direct and (e) control. In the phase of organising, the major functions of the enterprise are determined, and each of them should be staffed.

The viability of any ecosystem—natural or artificial—is related to its internal complexity. This does not mean that we should instal complexity just for the sake of making the enterprise more complex or more complicated. What it means is that we should look for complexity inherent in the total system. This may very well lead to the creation of job opportunities in farm and station operations, an aspect which has been neglected to date.

This brings us to the question of multiple-use systems. The integration of sheep and wheat has been long established in a large part of Australia. In recent years we have seen the integration of grain production and lot-feeding, sheep and beef cattle, sugar-beef, dairy-beef, etc.

This is a development which the N.C.R.M. has been advocating from its inception—diversification. Not only is this ecologically sound; it also tends to create job opportunities.

To a very large extent damage to the rural environment by rural enterprises is related to the wastefulness of the operations. Eutrophication or the pollution of surface waters with various chemicals is an indicator of the wastefulness of their application. Feed-lots face a problem with the production of excessive waste in the form of manure and other excreta. Waste of another kind is also common—the production of excessive fat. Last year at a field day and carcass competition near Toowoomba, the winning carcasses had up to 200 lb of excess fat trimmed and discarded—at 4.7 cents a lb. Waste on Northern Australian beef stations is indicated by the fact that in a 1965 B.A.E. survey, some 19 per cent were recorded as losing more than \$2000 per annum.

Beneficial effects of rural environment

I have already touched upon this question. I should like merely to emphasise the beneficial effects which the rural environment may have on human beings. No doubt, rural life can be destructive. A high incidence of mental breakdown is reported from areas where human relationships are stifled. Also, it is recorded in the U.S.A. at least that a large part of the nation's poor are to be found in rural areas. But this need not be the case.

In a book called "The Need for Roots" Simone Weil outlines how rural occupations can be uplifting. We need to cultivate a greater value on rural life amongst our younger people. One of the great problems in Australia's rural life has been our failure to develop tertiary education in rural areas.

The University of New England was something of a breakthrough in this regard. And now the Agricultural Colleges are being upgraded to the level of Advanced Colleges of Education; and some of them have become degree-giving institutions, which may or may not be a good thing.

As Fraser has said: "There seems to be the feeling in Australia that if you have education in agriculture, you don't go into farming."

There is a disturbing trend towards anti-intellectualism in our rural areas. In fact a lot of antiquated prejudice still lingers amongst both rural

and urban people. "Townies" has always been an expression of contempt. And I need not remind you of some of the terms of ridicule that have been labelled on rural people.

Orville Freeman, sometime Secretary for Agriculture in the U.S.A., said recently (1966) that we have to do something urgent about the one-way traffic from rural to urban areas. The tendency has been for young men and women who move from the country to the cities for their higher education, to stay there. On the other end of the scale, disadvantaged people have moved from the country to the cities to become disadvantaged there.

Freeman advocates a two-lane highway connecting both rural and urban areas, with real freedom of choice at both ends. He predicts a reversal of trends when millions of people will choose to live in environments of spaciousness and freshness. He made the point that failure to use space for the advancement of decency and dignity in family living is a rejection of a truly great blessing.

Population itself is not the primary controlling factor in the quality of life. In New York the human population density of Harlem and Park Avenue is comparable. But the rats and insect population differ markedly, as also do the facilities for health, education and cultural development.

Prophetic role

The motto of the N.C.R.M. should never cease to engage our attention: "To restore Christ to the countryside—and the countryside to Christ." It has been said that the Christian is called to be Prophet, Priest and King.

Our prophetic role is to show to our fellow man that the future is to be embraced with faith, hope and love.

Our priestly role is to lift our fellow man and all creation for the sanctification of the Body of Christ. He promised that He would draw all things to Himself.

Our kingly role is not to lord it over the rest of our fellow man and all creation as earthly kings were accustomed to doing. We are sent to be shepherd kings, just as Christ was a servant—a servant King—serving our fellow man and all creation.

We can do all these functions admirably in that Temple of Nature which is Rural Australia.

In his letter "Octagesima Adveniens"—"The Coming Eightieth"—Pope Paul said that we must "awaken the people of God to full understanding of their role at the present."

The N.C.R.M. has surely a role to perform in this regard in rural Australia. By and large our Catholic newspapers are published in the capital cities and tend to ignore rural Australia.

I wonder whether "Rural Life" might be developed for wider circulation through churches throughout rural Australia. It would seem to be a vital organ in our rural apostolate.

"Where Shall the People Live?" Mother Teresa has shown us that people can live anywhere—even in the gutters of Calcutta, as her sisters do—so long as they are supported by a caring community.

Not long ago A.B.C. television presented a feature on some of the problems of rural Australia. One lady set the theme for the programme. To the reporter she sadly commented: "Somebody must care."

As pioneers in every field have always known, survival is a matter of spirit, of morale. People can live virtually anywhere—in the desert, in the Antarctic, on the moon—so long as they have a lifeline to someone who cares.

Having achieved the management revolution, we need now to achieve a revolution in husbandry—in the husbandry of human beings.

"Where Shall the People Live?" — in caring communities, in ecosystems of humanity, in which humane qualities of life are fostered and defended.

FAITH AND PRIORITIES

MOST REV. Dr. B. STEWART, BISHOP OF BENDIGO

In every age we have had men without faith; we have had men — and women, too — with indifferent faith; we have had the few with living faith; and you cannot have living faith unless you have your priorities right.

One of the tragedies of our day is that the priorities have become confused in the minds of many, because Christian men and women live in the modern society and are affected by that society's outlook.

Christian men and women in great numbers have not abandoned their faith, but their faith has grown somewhat lukewarm because of the pressures of living in this society, and they are not anxious enough about their own particular salvation, or about the salvation of those for whom they must care.

Cardinal Wright — I love to quote this because it sums up so admirably the priorities of man — says the Church is made like a cross, with a vertical beam and a horizontal beam; take away the vertical beam and the horizontal beam falls to the ground.

So many are living without God; so many are living with a part-time allegiance to God; so few are living with a full commitment to God; so when we find someone like Mother Teresa of Calcutta, we are all immediately uplifted.

We know that there are so many institutes in the world, and so many tremendous religious doing their work for God, with their priorities right, that we have perhaps ceased to consider them. We take them as part of our daily life; but Mother Teresa coming before us gave us the real outlook of Christ.

Those of you who saw the commentary on Mother Teresa's life by Malcolm Muggeridge, would remember how she and her sisters, from the early hours of the day, were in the chapel kneeling upright (a difficult thing to do), but they began their day with God and for God, meditated upon Him, let Him come right into their very beings. They were privileged, as we are — though we treat it perhaps a little lightly — with the tremendous offering of the Holy Sacrifice of the Mass, when Christ not only comes among us at the altar, but comes also that we might share in His redemptive sacrifice.

That is a truth that has been slightly "over-coated" today.

So many seem to have lost the inner meaning of the celebration of the Sacred Mystery — not, perhaps, have lost it altogether, but they do not consider the depths of it in regard to what is done.

There we have the vertical beam of the Cross raised up, pointing directly to God; the one who points it is none other than His Son, "the Lord made flesh and dwelt among us." But the beam does not stand alone — it stands with the horizontal bar, and the arms of Christ, we know, are attached to that horizontal bar, stretching out to reach all mankind. And as Mother Teresa and her sisters well knew, their first task was to be raised to God with Christ, that they might be in the arms of Christ to embrace their fellow men.

It is a tremendous concept, but without that in our lives, without the vertical beam pointing to God — and we, at all times, conscious of that — we are frittering away the usefulness of our lives.

That is a great tragedy, and then, without the vertical beam as so many are living today — as Cardinal Wright so well said, the horizontal falls and we are unable to do our task as God appointed us — to love our fellow men.

That must be at the heart of all our thinking as we approach whatever apostolate we have in the Church — and yours is a very noble one.

Your apostolate is to bring Christ to the countryside and the countryside to Christ. It is easy to say, but not so easy to effect, but you are going about it in the right way — not just going about it in airy-fairy style, making great speeches here and there and uttering all sorts of platitudes.

For example, we saw this morning Dr. Fallon, a man impregnated with his subject, of vast experience in his field, wide awake as to what had to be done on the practical level throughout the land, and at the same time seeing that — as the final words of his address showed — it all must be related to our Catholic life.

When we go about our daily tasks, it must be as believers and lovers of Christ, not only in our own lives, but that we may be effective in influencing others, and bringing them also to see the face of Christ.

Today there is another point we ought to take in mind. I spoke about men, about faith, about men of lukewarm faith and men and women of living faith; but today there are men in our midst who are bent on destroying the Christian faith and all faith in God. For them, man is sufficient, man is master of his own life, judge of his own actions, responsible to none for them, no matter who is hurt in the process — and no-one is hurt more than man himself.

We have the rise of materialism, of materialistic humanistic philosophy, which is well known to you. Only yesterday I received in my mail a communication warning of what is happening in our midst, of what is being done to promote this philosophy.

The bent of these men is to destroy those Christian values which have made Western civilisation, and which, as we know, have profoundly affected the whole, wide world, itself created by God for man to live awhile, that he might come to eternal life with God.

All that has been swept aside. This is being organised — the facts were given in the little brochure I received, telling what has been done in England itself, for example. We know what is happening in America, and we are becoming increasingly aware of what is happening here in our midst.

Who would have thought a couple of decades ago of the advances that have been made by these people in regard to legislation affecting human relationships in marriage; human relationships (or, rather inhuman relationships) outside marriage; and in the destruction of life that has followed this desire for that quality of life of which Dr. Fallon spoke: the quality of life which means: exhaust every pleasure that you can; if you cannot get pleasure in any lawful way, then reach for it in any way that will give you some particular thrill for the moment?

This is sheer self-destruction; but, at the same time, it is wreaking great destruction in our community. The quality of life they think of is only what this world can give, not the quality of life that comes from belief in God and fervent love of Him.

Pope Paul VI, in that great encyclical "Humanae Vitae" (which, if the human race is to survive, will largely contribute to its sane survival) made the main drive to show man that man is a being capable of life-giving and love-giving. He showed it particularly in his concern — and it has always been the concern of the Church — for procreation of children in an act of love; and in those words in which he says that the sexual act must always be open to the transmission of love.

Separate that act from life-giving and also from love-giving, and you destroy the sacred nature of sex and open the way for all the vile abuses that are constantly before us, particularly on television and the like, and are becoming in our society part of a way of life, which is claimed as an alternative to the only idea once held of a right relationship according to the biological formation of man and woman.

THE HARMONIOUS SOCIETY — UTOPIA OR CHRISTIAN REALISM?

Rev. Fr. W. MORIARTY

I have been asked to attempt to answer the question, "Where shall the people live?" by my friend, Mr. Paul Wild. You may not know that Mr. Wild and I have worked together on a sub-committee of the Diocesan Commission on Migration, a commission which has, as its main task, to think about the problems of migration in Australia and that in a Christian manner. Some of the solutions we arrived at might help to answer the wider question referred to when I began.

The short answer might be — "in the harmonious society"; and it will be the purpose of this talk to suggest that the answer, though short, is essentially correct and, on reflection, for a Christian, irrefutable.

A word may be necessary here to explain how the term came up in the first place. We arrived at it from our studies on migration. Terms have a habit of wearing thin, showing their age or deficiencies and, in some cases, becoming dirty words. The word "assimilation" is one such.

Assimilation as a practical guide in migration policy had been abandoned before I ever arrived in Australia. Not so the policy designated by the term "integration". For Federal and State governments and even for churchmen, this latter seemed to express a valid objective.

It did not, however, stand up to close scrutiny when examined in the light of the Gospel message, and more precisely, in the light of the Papal Motu Proprio on the Pastoral Care of Migrants. It took no account of the richness of the cultural and religious phenomenon represented by the migrants.

The unchecked pursuit of integration on the educational, cultural and religious plane has such elements of injustice as to render it unacceptable to the thinking Christian, to the unprejudiced sociologist and even to the practical politician.

All human expression of an ideal is to some extent a betrayal of that ideal. The French have the expression, "we are betrayed by words". But within the limitations of human language we had to find an alternative to the expression "homogeneous society", an expression which had lurking fears of racial tension for many Australians and not just for politicians. The only valid alternative was "harmonious society".

The realisation came gradually that this expression could have a far wider application than the field of migration. The simile of harmony in music tends to intrude so constantly when trying to explain this ideal that we will make a conscious effort not to work it to death. Harmony is a concept that transcends music and it is thus we will speak of people living in harmony—

- (a) with society;
- (b) with nature; and
- (c) with God.

Why such a structure for this talk? One could ask why not commence with harmony with oneself or harmony with the family. A moment's thought will reveal that these two subjects would take us far from the question of where shall the people live. Disharmony within the human personality, in its extreme form, is a psychiatric problem; in less extreme cases, it amounts to badly tolerated stresses, stemming from bad human relations, bad environmental relations or bad humano-divine relations, so we get back to our subdivision.

Again, harmony with or within the family is not really a valid subdivision. True, the individual, taken out of the context of the family, can have individual problems, and the answers to his problems can, to a great extent, be supplied by the harmonious society. But if we are looking for an answer to the question of where shall the people live, we must think

There is not much need to go into detail in this regard, but you will find, for example, in our time this pressing for human relationships (or, again, inhuman relationships) of homosexuality and lesbianism as an alternative form of life in that way of relationship; though it is not life-giving because it cannot be.

It was there that the Pope was so insistent; once you take away from the sexual act the life-giving orientation, then you open the door to all these foul abuses which are contrary to God's ordinances, and which in past times, as we know, brought tremendous curses upon the human race, and God's wrath to pour down. Man is self-destructive when he departs from what God has ordained.

I will not labour that — it is sufficient for us to realise that there is a real attack on Christian marriage today, on the right order of sexuality, on the idea of God itself, on religion. All these things must be destroyed, for the humanist will have none of them.

It also goes further, as this little paper I got told me. It is aimed at the complete elimination of all religious instruction and the closing of all schools that dare to teach religion.

It has forced its way into the parliaments of the world, so that, as we said, in England they have abortion practically for any reason, fictitious or otherwise; they have the Homosexuality Act, in which all penalties are removed from consenting adults; in parliament, it was only by twenty-five votes that the Euthanasia Bill was defeated by the House of Lords, possibly because those old gentlemen were getting close to the line.

I want to congratulate you on this gathering for the land — would that we had a hall not big enough to bring all that should be here this morning!

G. K. Chesterton, writing about a cafe in New York where he met a very old Bulgarian waiter, described him as only G.K.C. could describe such. He asked the waiter, "How do you find life here?" and the waiter answered: "From the land we come; to the land we return; when we leave the land we are lost."

Just to be a little bit more cheerful — Toowoomba came to my mind. I was there only last week, going there for the consecration of Bishop Wallace, and spent a few days with Bishop Brennan. They are in the throes of a drought on the Darling Downs (we could do with a bit of a drought here ourselves at the present time).

However, about two or three years ago I went over that part of the country of which Dr. Fallon spoke, and where the huge estates are. It was after the floods — they were isolated at many of those places for three months — and the country looked magnificent.

We put down at the different farms — most of them were 2,000,000 acres — where there was a manager and a "limited population". They had endeavoured to bring a considerable amount of city amenities to that area; on one particular estate where I was they had a big emporium, their own killing works and their own sporting facilities — everything, you might say, that you could get in Bendigo.

They also had the usual bushmen and a manager named Hickey on this estate. He was telling me how they fared when the surrounding area was cut off for three months by flood waters. He said one of the hazards was the number of death-adders around the place — he himself had shot seventy in the vicinity of the house. He showed me one in a bottle; that left sixty-nine to be accounted for. I was in due admiration and, I suppose, a bit goggle-eyed about it.

I was telling this story to some other men I met in the area, and one of them said: "The number depends upon the state of the party. I've been present when it was up to seven hundred!"

Thank you indeed for inviting me along. I hope that God will bless your deliberations; and I congratulate you on the speakers that are ranged up for the occasion.

of them not as individuals, but as persons living in the natural basic unit or cell of society, the human family.

The questions that cannot be answered by our talk today are those rooted in the very nature of the family itself. To try to do that would be to intrude on the field proper to Family and Marriage Guidance.

Men and women complete themselves so marvellously together, and fulfil themselves so essentially in their offspring, that any society that pursues Zero Population Growth, sterilisation or abortion on demand, abolition of marriage, etc., does not even purport to solve the problem of where shall the people live. It is a society with a death-wish. In other words, unless we are prepared to accept the family as something basic, we cannot even get off the ground in any discussion of our problem.

Harmony with Society — the Human Milieu

Where shall the people live? No terrestrial creature is quite as gregarious as man. The basic unit of human existence is an incomplete society — the family, a society that has not within itself all the means of adequate subsistence and development. Human life, being human life, cannot be equated to birth, growth, procreation and death, like the life of lesser creatures. It depends on fulfilment and development.

The operative word then in the question is "live".

Living in a truly human way is evidently distinguished from mere existence by what is called "quality of life". The history of civilisation can fairly be described as the various attempts to implement in practice a theory of the quality of life. From time immemorial food and protection were the basic necessities for man living in the extended family milieu or tribe.

Man the hunter found that adequate. Man the cultivator needed a more complex social structure dictated by the crop season, less mobility, more foresight. Man the artisan evolved a division of labour and, in doing so, conceived the basic elements of hierarchy, government, and the higher quality of life permitted by leisure.

Already we can see that such a structure demands co-ordination, and man achieved this by leadership, benign or harsh, monarchical or despotic, aristocratic or oligarchic, democratic or demagogic. Primitive man will carry the ideas generated by the pursuit of subsistence and protection to lengths far beyond those basic necessities, but now dictated by reflection on his own nature. Taboos, privileges and customs will emerge with varying emphasis on rights and duties.

Close as some of this complicated customary may seem to a sort of glorified pecking order, similar to that observed by some animal species, it must be stressed here that it is of a radically different order. It is based on realisation, however obscure, of man's worth, his personality as extended in an immaterial way to his milieu. Right, title and possession all stem from that same realisation.

It will be the history of civilisation to sublimate and refine these ideas, with much backsliding and time out for reversion to barbarism, but with ever increasing success in the main. The harmony of the human milieu, as an ideal for man, will, down the ages, find varying expression all defective in some way.

Babylonian civilisation had elements of inhumanity that condemn it in any modern eyes. The gigantic achievements of the Egyptians smell too much even today of dead men's bones and sweat not to repel us. The Greek in his city-state was conscious of being Athenian, Spartan or Corinthian. His slave was a mere chattel. The Roman, proud of his title, felt little kinship with the barbarian he dominated.

Civilised man will rationalise the pragmatic solutions he evolved in pursuing his basic needs and encapsulate them in political regimes, all more or less despotic, all more or less unjust, but all tending to purify the idea of the worth of man. It will take a greater ideal, an ideal of a new order, to put man in his true perspective and allow him to aspire to his true milieu.

The wise men of each civilisation will theorise about quality of life and define their idea of the good, the goal to be pursued to perfect quality

of life. The Hedonists, ancient and modern, judged it to be pleasure, not necessarily base. Thus, the Socratic school thought that virtue is pleasure-producing. Plato took different views in the Protagoras and the Phaedo; but in The Republic he takes the middle view that pleasure and the good harmonise.

For Aristotle pleasure is an accident, but an inseparable accident of all natural well-being. For the Stoics, negative pleasure, the serenity of virtue, is the Good. The Epicurean idea is well known. The moderns — Hobbes, Locke, Hume and others — give us variations on the same theme.

Hedonism refutes itself in the very complexity of its variations, precisely because to distinguish between the higher and the lower quality of pleasure we need an outside criterion. Of necessity, this must be extrinsic to the system and, in the final analysis, ethical. In other words, the quality of life must be measured by a more objective standard.

Lest we be accused of straying far from the subject, let us ask ourselves here whether, in fact, the Australian ideal of life be not heavily tainted with, if not actually impregnated with, practical Hedonism.

Utilitarianism or Universalistic Hedonism holds that the happiness of mankind at large constitutes the ultimate end of the individual man, so that those actions are right which promote that happiness. Those who make the well-being of society, not its happiness, the end of the individual, are pure Utilitarians, not Hedonists.

Utilitarianism is not all wrong. It is wrong in so far that it makes the general happiness the sole end of men and, in so doing, completely subordinates the person to society.

All Utilitarianism is disproved by the realisation that the final and natural end of anything is the end which is attainable by its highest capacity, i.e., the adequate object of its highest capacity. Nothing finite, not even the happiness of the greatest number, can satisfy our highest appetite, the will, which is capable of desiring the Perfect or Infinite Good.

While the above is true, it must be noted that Utilitarianism asserts many things that are exact. Firstly, that man has a very special duty of benevolence to his fellow men. Secondly, that the general welfare is, in some sense, a genuine criterion of moral good. This second point is especially important because it can be shown that that act is good which, on being raised to a general rule of conduct, is beneficial; that act is bad which, in the same hypothesis, injures the human race.

But let it be stressed that Utilitarianism is wrong because it makes the person wholly subject to society and represents general happiness, not as a secondary criterion, but as the only or fundamental criterion of good.

We could here digress into very philosophical considerations, but we shall confine ourselves to advancing some considerations and drawing some conclusions.

Can we not see emerging a picture of that facile opportunism that political parties use to dazzle the eyes of electors, and that goes under the specious mask of idealism? Can we not see the inversion of order that comes from making the person (and the family) subordinate to society in general, taken, as it were, in the abstract? Can we not see unmasked the falsity of the consumer society as the desirable ideal for man, with his every whim satisfied, his every comfort pandered to, his chores ever diminished, ever-increasing production the demigod to be adored? Can we not see that the driving force of that demigod is a higher deity, Finance, and that finance is written with a capital F to mark its supreme, unbridled domination?

Do we not realise now that the whole system creates a false hierarchy of values, the family subordinate to production and production, in its turn, subordinate to finance? Immediately we see that the order should be just the opposite — finance subordinate to production and production subordinate to the family.

This is the first element of our reply to the question where shall the people live.

The answer: in a society where production is subordinate to the family and finance subordinate to production.

The above gives us a clue to the second element of the answer.

In the hierarchy of society, each task must be performed by the most basic instrumentality capable of performing it. The present practice of national governments monopolising and centralising all the functions and activities dealing with the welfare of the citizen is a return to despotism, benevolent if you like, but quite as deadly in its results. The police state is only the extreme expression of a social organisation where the individual is ticketed, rationed and registered, and where computer banks are the eyes and ears of Big Brother.

It would take us too far afield to discuss the latter point as it deserves. We would have to go into a Christian alternative to both Capitalism and Communism. We could study that alternative in the Distributism of Chesterton and McNabb in England, and which I sum up in the style of Chesterton, by saying that the only objection I have to Capitalism is that there are too few capitalists.

Again, the generation since the war has forgotten a great deal of the Church's doctrine of Corporatism or Corporativism as propounded by Pius XI. It was incorporated in the Irish Constitution and brilliantly explained by Professor Alfred O'Rahilly.

It could easily be shown that, historically, the Christian ideal was best aspired to in the Middle Ages with the Guild system. Because Fascism had some of the elements of corporativism, the Christian ideal enshrined in this latter was obscured, and the war did the rest.

Let us not encumber ourselves today with the labels of yesterday, but let us remember that Corporativism embodied the very essence of correct hierarchy, and whatever its name, it is still the only realistic solution to where the people shall live.

Harmony with Nature — the Terrestrial Milieu

I have just mentioned that production must be subordinated to the family. This introduces our second point in the concept of the Harmonious Society. The quality of life must be real, and that is in distinct contrast to the ideal of the consumer society, where man's life is gradually being made more and more artificial.

The greed of mankind is made the instrument of its death-wish. The planet on which man lives is being raped to satisfy his greed, and tomorrow he starves. High finance only sees the mirage of ever-increasing production and ever-greater exploitation of natural resources.

Natural sources of energy are squandered mercilessly, the air is polluted, the countryside is disfigured, land is turned into a dust bowl, rivers are tainted with chemicals, pesticides kill our wildlife, the birds are silenced, the fish are poisoned, the animal kingdom is well on the way to being preserved only in zoos, the seemingly inexhaustible sea is itself in danger.

Thank God, I have not to alert anyone to the problem today, nor have I to prove the urgency of finding solutions. In the last few years we had the alert sounded loudly and clearly by the Environmentalists through all the media. We have come to realise we cannot have our bun and eat it. We have woken up to the fact that our planet is not a limitless store from which we can draw. We understand now that the earth has its own rhythm of rejuvenation and that life must be lived at its pace.

It has amply been demonstrated that man is an earthling and must harmonise his life with that of his terrestrial milieu under pain of self-destruction. He must establish his priorities and limit his options. If one thing has been proved beyond question by space travel and exploration it is that man must carry his earthly milieu with him even beyond the limits of his planet and that he is not likely to find an alternative home in the solar system or beyond.

Combine that idea with the idea propounded in the previous section and you can see where the harmonious society commends itself so strongly.

Men among themselves must so live as to coalesce according to the different qualities and aptitudes which sound their distinctive notes in the whole melody. Human harmony is not a monotonous plain chant, but a vibrant hymn to the Creator. Each note has its value as each family has its rightful place in society. Each group of notes has its own special harmonic worth, which must not be drowned in an ear-splitting cacaphony, and each natural human grouping must play its full part, to its maximum capacity, without interference by a power-hungry central autocracy.

But the whole melody is only conceivable in the great auditorium of the world when the harmony is preserved, and where the auditorium itself enhances the melody because it responds to its every vibration. There is no harmony if the din is so infernal that the auditorium is shattered, and no melody if the auditorium is exploited to destruction. The notes are false if the delicate rapport with the environment that makes them vibrate is lost.

In the Rural Life Society the answers must germinate spontaneously at this thought. None better than its members understand the vital imperative of harmony with nature.

One can conceive that eventually someone will come up with the idea of a giant computer into which all our problems of survival will be fed, and we will hopefully abide the answers. But even then it would always depend on putting the right questions and getting the right priorities.

It is here I come to the whole crux of the question: **WHERE SHALL THE PEOPLE LIVE?** How feed into the computer data to cover the reality of man's destiny that is strictly of a non-human dimension, his supernatural end? And this obviously brings me to the last section of this talk.

Harmony with God — the Divine Milieu

The Christian is in an enigmatic position when faced with the problem of where the people shall live. He knows that human society and the environment are the milieux for a drama that is humano-divine. He knows that God destined man for Himself, that he made him His son from the dawn of creation, that He gave him a heritage above and beyond the terrestrial milieu in which he is placed. He knows that the human authors of his race failed the test of filiation by reversing the hierarchy of subordination, and so lost that divine life that made them partakers of a divine vitality, capable eventually of entering into the very life-style of the Blessed Trinity.

He knows that God's own Son restored the broken harmony by becoming one of us, a man among men, living our life, in our milieu, teaching us how to harmonise our material, intellectual and supernatural needs. He knows, too, that there is a harmony, the harmony of the original terrestrial paradise, that will ever escape his grasp here below, and he is no starry-eyed idealist, thinking of establishing an earthly Utopia.

What he will undoubtedly know, if he is a practical Christian, is another factor in the hierarchy of values we have mentioned previously, which completes the series, and without which the latter is meaningless.

That factor is God. So that the hierarchy is: the family subordinate to God, production to the family, finance to production. Anything that upsets that initial subordination is disruptive of all other harmony.

The Christian realises that the supernatural destiny of the family is what must be promoted by government, society and the terrestrial environment. He realises that in the imperfect universe in which we live he will often have to settle for less. Often his milieu will not directly promote the supernatural development of men, but it should never be allowed to hinder or oppose it.

The Christian will see all men as real or potential members of Christ, and the transcendent harmony of which we speak as finding its concrete expression in the Mystical Body of Christ. In the Mystical Body each is incorporated according to his particular genius in the one Head. We are

member of member, one of the other, with an harmonious subordination of function and an all-pervading inter-relationship of love. All work together for the enrichment of that life in Christ which would animate us all, where all is subordinate to the Father in Christ.

In the final analysis, this harmonious society is a prelude to the eternal vision where all will be unmitigated harmony. It is no exaggeration to spell out this ideal of human life. It is the price we have to pay to be truly human, for to be truly human we have to be divine, a holy race, a royal priesthood, offering His creation back to its Creator. It is only when we are completely dedicated to this ideal that we can sing with sincerity, "All the earth proclaim the Lord, sing your praise to God."

Some may be inclined to say that we have replied to a practical question ("Where shall the people live?") by ending with a homily. That criticism would be valid only if we made the mistake of dissociating practical life from what we do every Sunday. It would be valid only if we were prepared to make the word "live" void of anything but a qualified concept of survival on an insignificant planet.

What results from our consideration today is the fact that the most pragmatic search for a practical solution to the question posited brings us inevitably to examine the terms of the question.

When we realise that "people" designates, not just a juxtaposition of individuals of the human species, but persons in a family unit destined to a supernatural heritage in Christ, we have grasped one element in the equation. When we examine the term "live" we see it is not just a satisfying of our animal or intellectual needs, but self-realisation as members of God's family.

When we examine the term "where", we come to the conclusion that the only milieu that promotes and enhances that life here on this planet is that which respects the material creation placed at our disposal, so that we may use it to adore its Creator, and make it, by using it wisely, vibrate in His praise.

That milieu is not just a material one, but is also a human milieu, and we have seen that it must respect the inevitable subordination of functions for which our unequal qualities and aptitudes equip us, but where the subordination of each note and each group of notes must imply no frustration, if only because the over-all melody is never obscured.

And finally, it must be a milieu whose final triumph is to express its own inadequacy by revealing that we have not here a lasting city. The true human milieu, the "where" in the question, can only be an interim milieu.

In a word, our question largely answers itself by positioning it in correct terms: **Where shall the people of God live their participation in this life while waiting to enter their true home, the kingdom of their Heavenly Father?**

SPIRITUAL TALK — I

THE QUALITY OF LIFE

REV. FR. BERNARD CONNELL, NATIONAL CHAPLAIN N.C.R.M.

Christ Our Lord loved His disciples so much that He said at the Last Supper: "With desire have I desired to eat this Passover meal with you before I suffer."

Love in itself is an internal emotion, but one which needs to find expression externally. As St. Thomas Aquinas wrote: "It is impossible for the human to be deeply moved by an object without passion being aroused in the senses' appetite." Christ's love of His disciples was so intense that He had to enter into His Passion. He had to make the Supreme Sacrifice of love; He had to have stand out in His own life the hallmark of love.

He Himself said: "No greater love can a man have than that he should lay down his life for his friends." God so loved us that He sent His only Son and His Son so loves us that He died that we might live.

The whole of the Gospel message is the message of internal love being brought out into the light of day in the physical act. Christ's love for the sinner was brought out in the relationship that He showed to Mary Magdalene. His care for the sick and the dying was externalised in the many cures and the raising of the dead to life.

We in the Catholic Rural Movement are likewise motivated by love. The reason that we are gathered at our National Convention is to consider "Where Shall the People Live?"

At this time all over the world men and women are taken up with the ideals of ecology. They want to have the best possible world in which to live, and at the same time they want the world to be the best possible thing it can be. They want a proper human life in a perfect natural environment.

Many men and women have gone to great extremes to achieve this desire. We see it, although at times frustrated, in the men and women who lie down in front of great steamrollers when these machines come to abolish a piece of natural bushland. Their concern for nature is expressed in their willingness to do external acts.

During the next two days we will listen to many things, to many lectures from prominent speakers. We will consider the thoughts put forward and we will still have done nothing if we do not take the thoughts proposed and the ideas offered and put them into action.

Where shall the people live? I should like to have a look at the Gospels. I may be guilty now of accommodating the text, but if you look at the life of Christ, He is very often portrayed as being in the city, but then leaving that city and the maddening crowd and going to a place apart.

When Christ was twelve years old His mother and father took Him to the temple to worship His Heavenly Father. While there He became engrossed in the discussions that the rabbis were holding. He himself was recognised by them as a child having knowledge and wisdom. He knew that at that time He must do something about His Father's business, but when His parents came back to the temple and took Him down to Nazareth He went willingly with them, and the Gospel says, "And He grew in knowledge and wisdom and grace and stature before God and man."

It seems that He could have settled into the temple to become a disciple of the great rabbinical school; nonetheless, He saw it as His proper role to leave all the glory, all the bustle of the great city and go down into a country place to allow Himself in His humanity to become perfect.

Again, after Christ had sent His disciples out into the country, into the towns and villages He himself was to visit, they returned to Him very anxious to report all that they had done. But He exhorted and took them away into a place apart, again withdrew from all the hustle and bustle

of the world, and took them into a quiet place, a place where they could be at ease without constant distraction, a place where they could think and pray together, where they could rejuvenate their spirits, where they could build up their strength again for the mission yet ahead of them.

After any major involvement in human kind, such as the Sermon on the Mount, the feeding of the thousands, Christ went away into a desert place. It seems to me that this very action of Christ gives us an indication of where the people shall live — that every man and woman has a right to peace and quietness, to be alone to think and reason out the purpose of life. He needs to go into a place apart.

By this I do not mean that we should condemn those who live in our major cities, nor should we extol those who eke out an existence in some "less than hamlet" place; but in either place a person ought to have that quality of life which will allow him to grow in nature before God and man. He, like Christ, must grow in wisdom, in stature and in grace.

There is a real need in the city to cut down the rush, the hustle and the anxiety; likewise in the country there is need to uplift the style of life, so that a man does not feel depressed by poverty or the lack of necessary worldly goods.

There is a simple observation which you will quickly recognise as being true: "Man's behaviour is strongly influenced by his environment."

We are gathered here in this beautiful Cathedral of the Most Sacred Heart. When you look about you it can, in its very simplicity, direct our minds to God. If you look at the arches pointing upwards, or if you look at the arrows, the lances in the windows behind me, they seem to pierce the very sky, but in their piercing they turn the mind upwards, and so our hearts and minds are lifted up to the heavens, to the throne of God whom we worship here on this altar on earth.

The simple quiet, the beautiful mosaics, the solid structure of the altar all impress themselves on our senses and teach us of the all-embracing God, the all-beautiful God, the solid, immovable God. Through our senses we know God.

The whole purpose of man's existence on earth is to use the earth which God gave him for his use and benefit, so that in the end man might be united with God in Heaven.

We all recognise as true that on dull days we, too, are dull; on bright days we are often light-hearted, merry and gay. When it is sunny and warm we ourselves become warm in our relationship with others, but if the heat becomes overbearing and intolerable we, too, become intolerant of others.

Our environment affects our relationship with God and man. And so again, in asking Where Shall the People Live? we must consider the very best environment in which man shall live. We must really try to work through the agencies at our disposal to bring about that life-style which will truly bring peace and harmony into the world in which we live.

It really does not matter whether a man lives in the isolation of the Simpson Desert, in the crowded areas of Coburg and Brunswick, whether he lives in a high-rise flat in South Melbourne, or in the overcrowded areas of Woolloomooloo or Redfern. What does matter is that in these areas the quality of life is such that we allow him to relate to both God and man; for when Christ Our Lord was asked by the pharisees and the scribes, "Lord, which is the greatest commandment of the law?" His reply was, "You shall love the Lord your God with all your heart, with all your soul and with all your mind, and your neighbour as yourself."

Love has a two-way flow — from the creature to the Creator, from the creature to other creatures. So, as we work out within our own organisation where we believe the people should live, the over-riding and dominant thing which should occupy our minds is that, wherever man lives, he will love God and he will love his neighbour.

CO-OPERATIVES AND DECENTRALISM

Mr. EUGENE CURTIS

It is an interesting fact that both Mr. Jack McGuire, managing director of Murray-Goulburn, and I had a lot of interest in the Rural Movement in the difficult years of the 1930s, when young men were starting out to look for a way in life, and heeded the plea of the late Dr. Mannix to try to help Australian agriculture and preserve the rural areas.

Mr. McGuire would have been delighted to be here today, and it is unfortunate that he had to go overseas and will not be back until mid-May.

However, the theme I wish to speak about today is the part co-operatives can play in decentralisation and decentralism.

We know that time is ever-changing, and none of us accept change willingly, even though the change is for our benefit; but over the past twenty years, there has been the most dramatic change in our society and, more particularly, in agriculture.

When we speak of twenty years we speak of another generation, and I do not think the full effects of that change are generally appreciated.

There are serious doubts about some of these changes — whether they are progressive and beneficial. I speak particularly of the disease of over-urbanisation. It is a tragedy that Australia is now the most urbanised nation in the world, and it is certainly not to our credit.

Even in the United Kingdom, with many centuries of civilisation behind it, there are far more people living in rural areas than there are in the cities. In America, too, there is a better balance between urban and rural population — and in Europe the balance is still better.

It is rather interesting to reflect that governments in Europe not only value their agriculture as one of their most important industries, but they also do all they can to keep people in the country rather than see them flocking into the cities and adding to the problems of the urban sprawl.

Attack on the family

Here in Australia a very selfish element is growing with the overcrowding of the cities. We see a section of society feverishly searching for a "new life-style", not knowing what they want and preparing to tear down all the old-established and proven principles we have lived by. Most disturbing is the attack on the family and the family way of life.

Traditionally, co-operatives have been associated with the family way of life. The two go together: indeed, it can be said honestly, if the idea is properly understood and embraced, to be an extension of the family.

While the principle of co-operation is as old as civilisation, modern co-operatives date from the Industrial Revolution in England, when people were so helplessly down and out that they decided to unite and form co-operatives to build a better way of life. It is now history what they achieved and how they spread from the industrial to the rural sector, to the trade union movement and, eventually, the Labor movement.

Last August I was in Canberra for the first Convention of Co-operatives for many years, and hearing politicians speaking there, it was sad to think how so far away from the grass roots of co-operatives some of these people have gone.

That does not mean that we should lose hope, because the questions can well be asked: What can we do in this modern age to reverse the drift from the country to the city and cure this disease of the continued sprawl of urban cities? What can we do to ensure the future for the young people who will be depending on us?

I cannot help but think back to those days of our childhood and when we came through our 'teens — again in that period between Depression and World War Two. Things were difficult then; but if you reflect on history you will see that it is generally only when people are at the most difficult point of solving their problems that they say, "Let us get together and do it better collectively."

Based on Christian principles

That is really what co-operation is all about — seeking to do collectively what we cannot do individually, and basing our efforts on Christian principles.

I could not help reflecting on those words we heard this morning of the importance of loving one another. Some people may call that starry-eyed idealism, but it is a simple fact that if people do concern themselves with others, they can enjoy a better life in this cold, hard, commercial life of today — if they apply Christian principles.

If those principles are applied, you can have the most successful business venture known to man, because you eliminate selfishness and the "dog-eat-dog" attitude so prevalent in the commercial world today.

That is what is at the heart of the problem now; if selfishness comes to the forefront, people strive to crawl over one another to achieve for themselves a better life!

I can do nothing better than quote a plea from a young man at the convention in Canberra, for help from the rural co-operatives.

He said that, just as co-operatives grew from the industrial areas and moved out to the agricultural areas, there was a desperate need for them to move back.

This, he said, was because of the assault on family life. The breadwinner had to travel long hours to get to work, and when he returned his home was just a place to sleep in — the community spirit was dying and family life was on the wane. If there could be a renewal of this idea of co-operatives in city life, how much different life would be there!

I could point out that the first taste of co-operatives young people would have in the city would be of housing co-operatives. They could say that they did not hear anything about these when at school, but they got together, bought an estate and were able to build their own homes.

I am not here today to claim any kudos for our own co-operative, but I do wish to use some of the history of the company to prove the very point I want to drive home: you can start with nothing else but the ideal and build something very worthwhile in one generation.

When we went to the Murray Valley twenty years ago, just after the war, to start a new way of life on land that was very dry and put to irrigation for the first time, naturally enough the philosophy was that it would be just like after World War One — things would boom for a while and then there would be a depression.

The 40-hour week had come in and we thought it was wonderful to have a holiday when we were working on the job; and we decided then that the future would be more secure if collectively we manufactured the fruits of our labour and marketed them.

The first meeting was held in the little hall — an army hut — at Katunga — and all we had was the simple ideal that has continued to appear in our yearly reports — the little ideal of what co-operation is all about. I will read it to you, because that is what we had to start with: faith in ourselves and the principles involved in co-operation.

"Co-operation is more than a business; it is a way of life.

Carried to its ultimate conclusion, co-operation can bring to the world peace, prosperity and contentment. But the individual must play his part in the plan.

"Co-operation is based on Christian service; each for all and all for each." That is an old and simple philosophy, but it is one which holds out hope for people and firms here in Australia.

Having spent many years travelling the length and breadth of Victoria and the Riverina, we have reached the point today where we have 38,000 shareholders, 8,000 suppliers and 2,000 people on our staff. I think you will agree with me that, starting with a simple ideal, that proves there is a way out.

Don't look to Governments

I feel honestly that there is not much point in looking to government, because no matter what form of government you have in Canberra or your capital city, most of them will have overwhelming representation and strength from the city areas and that selfish element will come to the forefront continually.

You know only too well the "knocking" primary industry has taken through the years. Every now and again an economist will say a kind or good word, but in the main we hear mostly the knockers. If for no other reason, business sense alone would dictate that the most viable industry we have in the country should be preserved and promoted, because in the last 186 years of our history there were only two years, to the best of my knowledge, in which primary industry was not responsible for 50 per cent or more of our total export earnings.

Recently an economist, addressing a meeting in Canberra, pointed out that primary industry was entitled to the \$500 million support it had, when you put it alongside the \$2000 million benefits of manufacturing industry, which could not compare with primary industry in containing its costs.

That case should speak for itself; but, as far as producers are concerned, it is very easy to divide them, and if you do that you divide the opportunities there for them. That is nothing new because from the dawn of civilisation, you have had traders come in and seize the opportunity to take from producers at the lowest price and sell to consumers at the highest price.

While some may question the ability of rural people to run their own businesses, we can ask objectively what sort of businessmen they are in their own right. If we look at the capital expenditure involved in any type of farming today, we will see that a farmer has to be a pretty good businessman to remain viable, or he is not around for long. I feel that we can prove conclusively that, collectively in any of our major primary industries, producers can do better manufacturing and marketing their products, because in this era of sophisticated marketing there is profitability along the line for the producer.

There is a most disturbing aspect of what is happening today in the United States, and what happens there can happen here in the future.

Most producers have been reduced to contract operators with big organisations buying up their products at the lowest price and then selling them to the consumer at the highest price. A little over twelve months ago the average food bill had increased something like \$22 a head, and of that \$22 the producer received \$1 — other people were extracting the profitability along the chain between the producer and the consumer. It is only when the producer is prepared to go right along that chain that he can achieve greater profitability.

We might pause now and look back over the past 20 years to examine the changes which have affected us so much.

Twenty years ago we were still in what might be called "the horse and buggy days". True, there were plenty of motor cars about, but on the farm most of the power was the four-legged type of horsepower. Mum, Dad and most of the kids did the milking, though milking machines were on the way.

About that time, too, we saw the advent of the tractor, and that started the revolution in lightweight tractors and the application of them to farming. So, in twenty years we have come from the horse and buggy age of farming to the jet age.

Today, most farming enterprises are very highly mechanised indeed. This has been very fortunate for people who want to enjoy the high living

standard with a very low input because the increased use of machinery created many job opportunities taken by people moving off the land. The production per person engaged in rural activities has increased but so, too, have their overheads — to the point today where the return on capital investment in any rural activity is out of all proportion to the return on any other business. This is creating problems.

We hear much about the ageing of people associated with primary industry. This is true — in the dairy industry with which I am associated the average age is now 59. Probably the only other group which would compare is the old-age pensioners.

I am not prepared to accept that as inevitable: it is something which can be corrected. The popular theory is that young people are not interested in staying on the land. It is true that many of them are attracted to the bright lights, but I have talked to many who have their hearts very much set on the land.

The last generation

The thing that is stopping it, of course, is the capital requirement, and possibly our generation was the last to be in a position where they would start with very little, build a life and be masters of their own destinies. I feel that my children and people of our age group will probably be the last generation that can go into farming by way of the family.

Our grandchildren, if inflation continues at the present rate, will not be so fortunate; but I put it to you honestly that if anyone doubts that young people are not interested in staying on the land, he need only look at the waiting list when such schemes as Rochester and Heytesbury are thrown open. Young men will queue up and apply, so we must find the means and the way to finance young people like these to go on the land — and the way and the means of keeping those on the land who are qualified to remain there.

We come now to the point of asking: how can we solve these problems? Can we do it by approaching the Government? Because we have been fragmented in the past governments are prepared to use this against us. This is another aspect of what you can do with co-operation: As you gain strength, you have the responsibility to use that strength sensibly, and that is possibly the only thing politicians understand when they start to count heads.

When we look back over the past twenty years we can see some of the things that were used to divide us. The closing down of butter factories is one aspect of the change that has taken place in dairying.

I am proud to have here with me today my mother, who is in her 85th year. She could tell you of the time when she was a girl when, before going to school, she took the milk to the creamery. If my grandmother was around, she could tell you of how it was in her day, when they set the milk in shallow pans, skimmed the cream off and made butter and, perhaps every three months, took the butter to the nearest centre to trade it.

In my age we had the cream separator, but that changed when, with increased production, we had to make a decision against staying in cream or moving into whole milk. Then, with the advent of refrigerated bulk milk handling and tanker transport, a big new avenue opened up for people associated with dairying, because for too long the butterfat side of what the cow produced had been regarded as the prize product, and the milk side more or less of a by-product.

Today, what people need most desperately is protein, and approximately 2lb of protein is presented by the cow for every pound of fat she produces. You can quickly realise, then, the tremendous opportunity there is in that field, as far as production is concerned; but here there is a much greater degree of technology involved.

Naturally enough, if you look at the operation economically you must have a big volume per operation, in order to return to the producers, who put their trust in you, the highest possible amount.

We have seen in the past 20 years the change from cream to milk production, bringing about changes in many aspects of rural activity and activity within the towns, which are not clearly understood — and some of the misunderstanding has been used to divide farmers.

The only regret I would have is that we were not at the stage we are ten years ago, because there is still a great deal of reorganisation to do within the dairy industry and many other industries as well.

A fact of life

It is a fact of life that it is easy to divide, and there are always people who will be quick to do it. I have no doubt that if someone came into any rural town from overseas, and offered to set up a magnificent factory, most city fathers or townspeople would welcome them with open arms. The question is: Would these people be looking to help the area or help themselves?

I think it is interesting at this point to reflect on some of the confusion that arises when people talk about co-operatives and proprietary companies. I would not like to give the impression that I want to run proprietary companies up the road. Far from that, but there is one big difference, although there are some similarities in the operation — they are both similar in respect of being free enterprise operations.

I never cease to be amazed at the label of "specialism" that is hung around the neck of a co-operative: in fact, throughout our history, it has been both amusing and disturbing the way some labels have been hung on to us.

I could be excused if I told you the story of the man who once said: "Well, look, these Jews are getting a good hold on this dairying industry." When asked how he worked that out, he answered: "Look at that Murray-Goulburn fellow. He's taking over a lot of dairy farms."

However, we do have a situation where we actually exist in a free enterprise society. The only benefit a co-operative has as far as Company Law is concerned is relative to taxation. The dividends for a co-operative are deducted for profit and rate for taxation — but co-operatives are not there to make profits.

Another intriguing thing is that, particularly with the city newspapers, you prepare annual reports and statements for them, and they twist them around to try to make a comparison with a company that is interested in making profits for its shareholders, who are not necessarily producers.

These are aspects that can be confusing and they are aspects that must be faced up to.

Finance is the sinew of any co-operative. It is not enough to have the ideal and belief in good management — a co-operative must also be financed.

An interesting aspect about co-operatives in most overseas countries is that governments recognise them as wonderful stabilising factors in any rural community. Funds are made available to them on long-term low interest, and in certain cases where repayments are made within specified times no interest is charged.

You can imagine just how much more you could do with that sort of assistance in a country like Australia.

The co-operatives have to finance as much as possible from among their own members if they are to retain control of their industries. Again, if producers can see them as just an extension of their farm work and their farms, they are on the right road.

Plough back something

Each year a farmer must plough something back into his farm if he possibly can to improve its production; if, collectively, he is running a

co-operative, he must be prepared to set aside some funds, when possible, for reserves. And he must be prepared to see enough profitability to claim full depreciation on plant and equipment, in order that such plant and equipment can be replaced from time to time. Indeed, in this inflationary era most plant and equipment cannot be replaced without the Depreciation Allowance.

So we come to the situation where young people may well say to you: "It's all very well to talk about co-operatives, but the involvement could be time-consuming." It can be, up to a point, but successful farming ventures today must be based on people doing those things they are best suited for.

As for co-operatives, they will be successful where you employ good management, and a board of directors are responsible to the shareholders to see they have this good management.

As you look back over the history of co-operatives in Australia in the past 70 years, you will see that the tragedy is that they have not always been successful. This is something that will be held against you.

You will hear of some particular family or estate which lost its money in a property, or had money tied up without return on the investment. If you analyse such a situation closely, you will find one of two things — either the directors became complacent or management was not up to the task required of it.

However, a greater tragedy is that one generation has built a co-operative out of adversity, and the next generation took it for granted and drifted away from the ideal that needed to be preserved. We have seen some wonderful co-operatives established some 70 years ago by men with very little education and very little money in their pockets, only to see succeeding generations not holding to their trust because they have had little regard for it.

It is rather intriguing to hear the pleas for industry to come out into the country. This is very good — we need light industry, if possible. Again there is a lot of emphasis on tourism. Attracting tourists is also very good; but if you travel around the world you will see dire poverty and the desperate need for nutritional help. So, if we help these people at the nutritional level, it will not be long before they are able to help themselves; and from being a handicap they can make a worthwhile contribution to their own country and to the world in general.

I feel that, as far as priorities are concerned, there is a desperate need for society to face up to this fact of life: that it is ridiculous to talk of curtailing primary industry. It has become the popular theme in the attack on the family that to survive we should reduce the number of children per family to two or less. How ridiculous is this when we look to our northern shores and the teeming population to our north!

This philosophy is based on the fact that we've got a good thing and we must keep it for ourselves — if we have too many people around we might pollute the continent. What utter rot!

The greatest pollution comes from some of those artificial ventures in which we are engaged — for example, some of the mining booms which got so much publicity. After all, when you have finished with these ventures that have almost become gods to some people, what have you left? With minerals, maybe a hole in the ground.

The world needs our help, the help of a nation that can provide the basic needs of primary products in greater volume and more economically than any other country I know of. In the production of essential foodstuffs, our individual farmer ranks second to none in the scale of economy of operation.

So, we can honestly say that if this spirit of co-operation can be embraced completely and combined with good management and the application of that proven Christian principle to business, we can reverse the trend to the cities; we can preserve a way of life so dear to our hearts and the hearts of the pioneers who opened up this country.

Women's Role in Society —

Miss ANGELA M. RIDSDALE

When I was asked to speak to you on "Women's Role in Society" I found myself thinking seriously, as most of us do, of the changes that have occurred since Vatican II.

Vatican II has become a cliché, and people sometimes use it now as a defence mechanism, sometimes as a club — an offensive mechanism.

One of the things Pope John pointed to was a phrase that has come into our language — and personally I find it very useful. He called it the "signs of the times". He did not invent the expression; the original comes from Matthew.

In speaking to the Jews, Jesus uses this expression when He says: "In the evening you say it will be fine, with a red sky, and in the morning, stormy weather today, the sky is red and overcast. You know how to read the face of the sky, but you cannot read the signs of the times."

Pope John went on to see three signs of the times, and it is the second one with which we are concerned and which I would like to speak about. He saw it as most significant: that women no longer wish to be treated as mere things, and he saw women increasingly seeking an active role in society.

Now, one would feel that it is a very far cry from Pope John seeing women seeking an active role of participation in decision-making, and the women we read about in the papers early this week — dragged screaming from the public bar in a North Carlton hotel — and yet, in a queer way, they are both different sides of the same coin, because the forces of change that have brought the good into women's participation in society have also stirred up what one might crudely describe as "ratbaggery".

So, somewhat belatedly, women are coming to the fore and, as often happens in any movement that is new, the extreme fringes are naturally those that attract the most attention because they attract the most vociferous, often the least balanced — the least stable — people whose personalities are gravely maladjusted or seriously disturbed, and for whom this offers a legitimate outlet for often violent or hostile behaviour.

Psychologists, to whom I confess to belong, tell us this behaviour often stems back to unsatisfactory relationships in their own life, which in turn are rooted in failure to learn the appropriate patterns that human beings need to learn if they are to live in a harmonious society.

The extremist movement

In the beginning, then, this paper offers you this extremist movement and with it the thought that from it has come many of the evils we associate with the term "Women's Lib", which is now a term of abuse. I think that not very many people here would like to say they are supporters of it, simply because it has now become associated with many things, which we, as Christians in the community and more particularly as members of the Catholic faith, would not want to be associated.

Regrettably, the emphasis, which was initially good and on equality for women who were suffering from patent injustice, has swung to over-emphasis on sexual equality, and using that in its crudest and most physical form. So, you get Women's Lib spearheading the movement for such things as immediately available contraceptives, abortion, for legalising homosexuality, and for a general attack on what we have regarded traditionally as the basis of society — the marriage relationship between man and woman and everything it implies.

In the name of this freedom for women, this equality for women, this mythical chimera they are seeking, we get the viragoes. Not all are viragoes;

many of them are, in other respects, very worthy citizens; but in this area, and for every normal or reasonable citizen, you will find a very large number of what one could describe as "harridans" — and I hate to use that word about my own sex.

All the same, while we are aware of the evil and vicious side of it, we must also be aware of the good side. This is the very fact that women are coming now to a realisation of their role in society. What that role is we might look at this afternoon in general terms: it is very difficult in a short paper like this, with a diversified audience, to be too specific.

There may be some who say that women have never been behind the door in decision-making, nor have they ever lacked anything like authority. Those of you who grew up, as I did, in a sort of matriarchal home, accepted the fact that women were the decision-makers, the instigators; again, many of you grew up in homes where father appeared to make the decisions but mother was the power behind the throne, and know that in most marriages there is a dialectic that goes on between the couple, out of which emerges a pretty good working relationship. A successful marriage is this very thing.

Nevertheless, there is a very deep sickness in our society that partly stems from this conflict in the marriage situation. This conflict goes back very often to an unsatisfactory pattern, unsatisfactory relationships, learned in childhood; and you will find that where this struggle for women to assert themselves becomes bitter, vociferous and unfeminine, the situation is often due to the people's own perception of the situation in which they live, rather than the situation itself.

It is very difficult for an outsider looking in to sum up a situation accurately. The American Indians have a fairly wise saying: "I may not judge a man until I have walked in his moccasins for one moon." Nevertheless, it is possible, as you know yourself, to look at your situation and not see it correctly, whereas an outsider looking in can sum up all the features and come up with a more reasonable concept.

My own interpretation — and I am not alone in this — is that many of these situations are occurring in women today as they are trying to find a new role against very many forces that are tearing them away from their traditional one, and thrusting them towards one they might not necessarily be willing to undertake. These conflicts occur partly because the woman is being forced towards a role for which she has little preparation, and sometimes is itself at variance with her own deeply felt need.

Pressuring into employment

I am referring now to the very active forces there are at the moment, which are pressuring women out of the home into employment and industry. Basically, many of them do not want to go, but they are being subtly, or less than subtly, pressured into it by implication. In many cases, it is more than implication; it is direct accusation that they are less than human persons, that they are an appendage to their homes; their lives are narrow and meagre; they are stultified as people because they are forced to remain prisoners of the home.

Hannah Arendt began a book called "The Captive Wife" with just such a picture. The book, which is a Penguin, is very interesting, and many of the data the writer offers are quite accurate, but it is the interpretation we tend to put upon it for ourselves that is less than accurate.

There is a local book, "The Marriage Wilderness", by Patrick Tennyson (Hannah Arendt writes of overseas), which relates the same situation to Australia.

Tennyson, in his book, which is a thesis based on a series of case studies done by the Cairn Miller Institute, deals in counselling of various sorts, and these women he is studying through Francis McNabb, a psychotherapist, are suffering from what they identify as the syndrome called "suburban neurosis."

The women who suffer from this neurosis are affluent, they are from the middle class, they have so-called stable marriages in that there are two partners in the home, they have children, there is no particular strain in any way of health problems, they are educated in the sense that they have been exposed to secondary or tertiary education. But their lives are meaningless and full of despair, and they are the women who are often prime targets for the extremism of Women's Lib, because they have failed to find within themselves any satisfaction with what they are doing.

It is possible, I think, to argue — and I hope to do so this afternoon — that the reason they have failed to find this satisfaction within themselves is that their expectations are unreal and false and totally artificial. If this is so, then when you are face to face with reality there is no equating the two.

If we are to avoid this conflict, as a society what we need to do is to help our women to set themselves up for a concept that is more at one with reality, with possibility. In other words, we are at fault in bringing up our girls to see themselves in a certain way when society is going to make different demands upon them, and they very rapidly find themselves the victims of conflicting demands, literally pulled apart in the tug-of-war.

I am inclined to feel that much of this stems from our child-rearing practices. Our post-war orientation for child-rearing has been one of instant gratification, of what you might call "child-olatory". Not that I think that the pre-war generation were all that much better brought up; but much more liberal — much less disciplinarian and less authoritarian — attitudes to child-rearing characterised the early 1950s.

Ever since then, there has been a greater and greater aggregation of parent rights. I do not mean "Out of here and never darken my door again", but rather literally in the sense of "father knows best" as an authority figure.

The parents do have a role to fulfil. They are older; they are generally wiser; they are living their lives according to God's will; and I believe they are given the grace in the Sacrament of Marriage to guide their children.

This, by the way, is a very unfashionable and unpopular doctrine; try teaching it in public and you are lucky to get away without being lynched. Nevertheless, it is significant that the drop away from the churches, and from the support of traditional authority structures, has been accompanied by an enormous rise in open or covert delinquency, acts of hostility and anti-social behaviour.

There is another even graver and more disturbing phenomenon of the last five or six years — street violence. We are accustomed to robbery and car-stealing, and there is always a certain amount of rape, which is inevitable where humans live so closely together. But the last five or six years have seen a rapidly rising spiral of sexual crime and sheer, mindless violence in which people are set upon, irrespective of age and sex, and beaten up.

You will see instances of this where the bashers have been apprehended and brought to trial, and the judge ends his summing-up by saying: "Well, it's all the fault of the film, Clockwork Orange." That is a nice, easy way of shorthanding the blame; but perhaps it is right up to a point: Clockwork Orange does articulate many of the evil forces at work in our society.

To get back to the points that I have begun to make: This evil, this struggle in society is reflected in and, in turn, forms part of, woman's ambiguity about herself, which has a profound effect upon society and particularly on marriage.

Basis on conflict

What is the basis of the conflict? On the one hand you could say it is woman's undoubted right to be a person — everybody has the right to

personalisation. We are born with, so to speak, a blueprint, and it is our job as children of God to fill out the blueprint and become the building we are meant to be. This is, perhaps, the growth towards personalisation.

On the other hand is the need for what the psychologist calls "socialisation". This occurs when you are willing to sink your self-interest for the good of the community, and this is really what marriage asks you to do.

Personalisation can often be very selfish. If you think about it for a moment, you will see that, grown to its highest form, it must be a very selfish activity because for me to be fully a person or fully realise in the terms in which I projected, someone has to suffer; someone is not going to be fully a person. Now, this is patently impossible.

When I was a child, my mother had a saying: "When you leave the table, take your own dishes and somebody else's". It was useless for us to point out to her that if all we children took our own dishes and somebody else's, somebody would get away without taking any dishes.

It is something like that with personalisation, but socialisation is the need to identify with a group. We need it, and the price of identification with the group must be the sublimation of some of our own desires. On a smaller scale, the identification with the group becomes the identification of marriage — and so subordination is the price.

This problem is not easily soluble, and I believe it is not soluble outside a Christian framework. Believing Christians have the help to do this because the discipline under which they live and under which, if they are cradle Catholics, they have been trained, is one of self-abnegation — not one of total subordination, not one of false humility but one of one's true sense of worth as a child of God bound by the laws handed down to us, which begin with "Do unto others . . ."

The blueprint is there and the possibility of self-realisation within the structure is achievable. But we are not putting enough emphasis on it, as Catholics ourselves and in our rearing of children. I doubt that any longer we are looking at our children and pointing out that the way of our life is the way of the Crucified Christ. Certainly, "He is risen and He is triumphant" — but that was after He carried His Cross.

Very often we tend to over-emphasise with our children the peace, joy and happiness aspect of life, without helping them to realise that these have to be paid for at a price.

And so, following into marriage. Not that I think marriage is a crown of thorns but, as you would know, it is not the glossy, tinsel world that is projected to us through the media, which itself has, perhaps, a profound effect in structuring the false reality many women live in.

I say "women" because we are talking about women in particular, but women's attitudes obviously are affected by, and affect, men's attitudes; and both sexes are exposed to the total artificiality of what you see on television — in the family type comedies, for example.

You do not see them so much now, but in the first decade or fifteen years of television in our country, you would be aware of the vast number of family shows in which Mother, Father and two eugenically-acceptable children lived in a beautiful house with all modern conveniences, and always had a late-model car, a well-behaved dog which never makes puddles on the carpet — and the greatest problem they could ever have would be when daughter's date didn't turn up and Daddy had to drive her over.

When you rear children on that sort of fare, while they know intuitively that life is not like that, and while you keep battering and battering at them with this projection, you will find that eventually some of it gets woven into their fabric of dreams, and from this they begin subconsciously to shape their attitudes to what life is going to hold for them — totally unreal.

This is reinforced, too, initially by our child-rearing practices, which often shield a child from reality and protect him from knowledge that he

ought to have to live in a world in which we cannot always have our own way. And this is often reinforced further by what we do at school.

Schooling at fault

I am not now about to attack the irrelevancy of our education — that could be for a different forum — but it is right to say that one of the things we are profoundly at fault with in the schooling of children is the realisation that "women aren't men". That fact may have escaped your notice, but we behave in our education system as though girls were boys.

We do not differentiate between boys and girls, except in subtle ways such as expecting boys to do mathematics and saying to girls who do not: "Well, never mind, dear. I wasn't any good myself," and the girls give up trying. This is how society is "conditioning", but generally speaking, we offer the same education to girls and boys, even if it is scaled down slightly for girls. This leads them to expect that life will treat them exactly the same — which it will not because they are different people.

I hold that the psychology of men and women is different, and the psychology of boys and girls is different. There is limited scientific evidence to indicate that their thinking is different. There are two schools of thought. One is the "conditioning school" which says that women think differently because, right from babyhood, they are expected to play with different toys. The sex roles are defined; the girls are expected to be nurturant and maternal and follow the mother-figure in playing with dolls and in domestic play; boys are encouraged to use hammer and nails and be football players.

This is the conditioning theory, but there is some limited evidence on ural traces and brain chemistry to indicate that the brain chemistry of both sexes is different, and therefore their patterns of thinking are diverse.

Whether that is true or not, we train our children to expect the same from life and to react as far as possible the same way, though they are growing up to two totally different lives in society, which expects different things from women than it does from men.

At secondary school, where do we begin to form either sex for their appropriate masculine or feminine roles as people, not their perceived ones of society, but their need ones? Do we give them training in human relations, in psychology, in the role of parenthood? Do we give girls any sense that there is a need, a job for women in society, to rear children and that the job is fulfilling and satisfying? That to train young children and to literally nurse them like plants and watch them grow, is as self-fulfilling or more self-fulfilling and rewarding, than watching a culture grow under a test tube in a laboratory?

And yet, we do not do that, do we? We subtly encourage them: be a scientist, a biologist, a lawyer. They are glamorous, they are glossy, they are well paid.

But do we ever really take a good look at what, for most of them, their calling will be because, biologically, they are going to be called to be mothers, whether they like it or not? And we can argue that while the human race is going to transmit life in this way, there are certain needs children have.

These needs are for proper nurture — and here is where we would all take issue with Women's Lib on their argument that for a child to be sufficiently cared for, the need is for a warm, nurturing figure. I submit that this just simply does not happen under Child Care — it is an idealistic, Utopian proposal which has been tried in other countries and found wanting.

The Soviet Union was the first to try it on a great national basis. They abandoned it; in fact they pay their women who work in factories to stay home with their young children until the children are two years of age. They do not do this out of the great kindness of their hearts; they do it simply because there is very strong research evidence to prove that

children without adequate maternal care in the first two years of life fail to develop an adequate growth pattern — literally, their brains do not develop.

Children need the constant interaction you get when the child is at home with the mother. Put a child into Child Care with ten or fifteen toddlers and one kindly figure. It does not matter how kindly the figure is — she has not the time to talk to each of the children, to answer them, to interact with them in the way that causes the brain to grow.

Selling ourselves short

As a society we are going to sell ourselves very short indeed if we are going to be stampeded into supporting mass movements for the taking away from the mother the right and, I think, the biological duty to look after her very young children. If society points out that there are single-parent families where there is no financial support and the mother actually needs to work, then what are we doing as a society to allow this woman, whose own want is to stay at home with her children — apart from the child's need — to be forced out to keep the roof over their heads.

This is where the struggle should be, to provide an adequate wage, adequate sustenance for the one-parent families, rather than offering child-minding facilities. This is not to say that women do not have a right to work, because one of the signs of the times is the realisation that for very many women child-rearing is only one sector of their lives, not the total.

McNabb's thesis in his "Marriage Wilderness" is that the women who are coming to him with "suburban neurosis" are those for whom the act of motherhood and rearing the children became such a preoccupation that they failed to keep pace with their own needs as people. Then, when the time came for the children to move away from them, as it inevitably comes, and when the children take less of their attention, they are able to stand up and look with objective eyes at the partner they married and grew away from in the time of child-rearing.

This is the reason that these women are totally without resources. They do not know who they are as people, and they do not know this stems back from the faulty child-rearing initially, because if you begin with the right foundation, the realisation of self-hood, the realisation of a vocation at appropriate stages of life, then there is an acceptance of the fact that child-rearing fills this part of your life, but after that, when you are free, there are many other productive things that can be done.

This is where we need to look at women in society, at the contribution they can make, because we are not using the potential of women who are no longer needed for the nurture of young children and are often literally at a loose end.

Many of them go to work simply for something to do. This is fine if the work they are doing is itself productive, satisfying and creative, but in many cases all that the women who are literally being forced out into the work force are exchanging is one set of chains round the wrist for another. They are sick of the routine of the kitchen sink, the supermarket and the carpet-sweeper, but they simply exchange it for the routine of the IBM typewriter, washing up in the lunch-room and the scurry for the train to get home in order to get the evening meal.

If they are doing it simply for interest, you will find that very soon they will realise that they are again entrapped in a cage, because the real cage they are trapped in is that they are prisoners of their own undeveloped selves.

It looks, then, that what we have to re-think in society is the need for each person to be given an opportunity when growing up, but particularly at each appropriate stage of life, the opportunity to realise that they, as people, are fulfilled in

this way, that the role they are fulfilling at the moment is in itself inherently satisfying, worthwhile and creative.

It is very difficult to stand out against the others and be a voice in the wilderness — and many women do feel that they are fulfilled at home and are perfectly happy there. But there are enough forces at work to shake their strength and their conviction that they themselves are doing the right thing: their next-door neighbour, the women they meet at the supermarket and in their normal social lives — and particularly the media, both radio and television.

So you will find many women uneasily looking at themselves, deciding that perhaps, yes, maybe they are right, perhaps they are not very interesting people, perhaps being with the children all day is unfulfilling, doing the housework is simply dull routine that could be done by someone else. Then they begin to move out, and if the children are a little older they can often cope with it; but if they are pre-school children, this is the beginning of what is going to be the same circle setting itself up again.

If the children lack the constant interaction of the mother-figure, they lose the model of what a mother should be and the boys do not have a model of what a true woman should be. And so, when the time comes to set up a home for themselves, the girls have no satisfactory contact with reality and the boys have a totally artificial image.

They do not know what to expect, so here is the beginning of the whole wheel turning. There will have to be change and perhaps the change must come from people themselves — you cannot change society until people change, and where to intervene in the circle is, perhaps, going to be a matter for ourselves.

All the factors in the problem are so inter-related that they cannot be tackled individually — if you tackle one you will affect the others.

The whole concept of man and woman, as two totally separate and different people, must be accepted at the same time as the concept that they relate together and that, paradoxically, you cannot look at them separately. They are people within themselves, but they need each other for fulfilment, for complementarity.

This is where we are victims at the moment of the massive confidence trick by people who are espousing Women's Lib. I am in agreement with many of the best planks of its platform but where we are being sold short is this idea that men and women are in competition with each other and that a woman is simply a discriminated-against man.

Image of discrimination

This image of discrimination is what they project: they say that if the discrimination were removed they would be as good as men, whatever that may mean. Looking at it simply as an intellectual proposition, it is quite true that the rights of a man and the rights of a woman ought to be the rights for a human person.

Taking it down to the basic level, there is no reason why the women should not have been allowed to drink in that bar I mentioned earlier. It is simply that the pattern of our society over the years has discouraged women from drinking in the bar and offered them a lounge in which to do it; but what the women did is a petty, superficial and trivial manifestation of a much more deeply-rooted problem, and one that these women are doing nothing to solve.

The problem is the re-thinking of the dependence of each sex upon the other, and possibly the need to re-look at the marriage relationship in terms of the old traditional role. By this I mean when a woman gets to the stage where she wants to work and thinks she is able to go to work without placing any strain on the children, and her husband is in agreement, they have to be very sure in their minds that it will not damage the fabric of their marriage.